In the northern zone of the country, including northern parts of the Kyiv and Chernyhiv areas and Northern Volynia purely Nordic elements prevail, alongside of Subnordic, Nordic and Laponoid mixtures; the middle zone is mostly Dinaric, above all in Podolia and Southern Volynia, Eastern Galicia (without the Hutsuly and Bojky) and in the extreme east of the Kharkiv area. 144

But the Dinaric domain proper is the southern zone of Ukraine, including Carpathian Ukraine, the Hutsul area, Bucovina, Southern Podolia and all adjacent territory in the south and south-east including the Crimea and the Kuban area. Ukrainians in this area are definitely short-headed, darkish, tall, (about 5 ft. 9) and most resemble the South Slavs. On the middle reaches of the Dnister, the Prut and the Boh there are more marked traces of the Mediterranean race.

A certain deliberateness and modesty are characteristic for the Ukrainian who is most sensitive to impressions from without, though he reacts slowly to them. He is of balanced, even temperament and has humor and irony which help him to cope with the irritations of everyday life. He judges life from the standpoint of feeling; favorable climatic conditions and the relatively easy work in the fields betray him into a certain quiescence. Nevertheless, the Ukrainian loves his work and is most active in intellectual, artistic and practical provinces. On the other hand, hard times both in the past and at present have made him suspicious and increased his innate individualism. In social intercourse, for instance, although he is friendly, he is reserved rather than importunate. Revenge and cruelty are foreign to his nature. 157

As is the case with most old peasant peoples, the relationship of the Ukrainian to others is based on definite forms, that express social culture, good manners, courtesy and hospitality. Contrary to the Russian custom, authority in the home is shared by the head of the house and his wife; the functions of the latter extend beyond the duties of housekeeping and the upbringing of children and she has a say in all economic questions. Children enjoy a relatively generous amount of freedom and may be present at the customary morning and evening 156 ● 593

The Ukrainian's tendency to idealise, is also expressed in his relation to the weaker sex which generally enjoys a position of superiority in Ukrainian society. In literature, too, the Ukrainian woman appears in such an idealised and spiritualised form that even her faults, her foibles, do not detract from her spiritual value, but serve rather to enhance her charm and attractiveness. 181 562

The sense for actual reality is almost completely suffocated by the enthusiasm of the soul for the world of the imagination, for the ideal. 19th century drama contains a goodly company of women with a positive attitude to life — national heroines like Marusja Bohuslavka, lovable girls, good and faithful to boredom like Natalie of Poltava, unhappy victims of male seduction like Shevchenko's Kateryna and finally, prophetesses with an air of tragedy like the Ukrainian Cassandra. We must not forget that, except for the last named, these old-fashioned plays are still popular with the Ukrainian public and are performed even to-day, times without number, with great success throughout Ukraine, in the towns as well as in the remotest villages. 181 562 536

Western systems of thought have always been founded on the personal consciousness of the individual. Beginning with Plato in ancient Greece philosophical speculation has always started from individual consciousness as the only evident reality which is disputed by no one, a process which is still more evident in modern philosophy from Descartes on. Fichte's system is based on the philosophy of the ego which elsewhere appears in philosophy as a complete entity, independent of all other features, a sovereign being, which, in the intellectual world, is usually the final foundation of a concrete reality. 812

Here Ukrainians, in contrast to Russians, are decidedly western in outlook. Though they have not produced philosophic systems of th .r own based on the ego as the fundamental principle, or . the foundation of further speculation, nevertheless their whole intellectual life, their ethical standards and legal code, and still more their actual conduct, are all based on the individual; and to restrict the right of the individual even in the interests of the community, is always resented as an encroachment on the freedom of will. 812 156 ●

156 829 181 641

The Ukrainian's individualism is most evident in his attitude to the social order, to the principle of the place of the community in society. He repudiates all forms of communal life which call for strict discipline and absolute obedience, without thinking that such a repudiation may be disastrous for the security of general interests and even, in the long run, for the personal advantage of the individual. His individualism as a social principle regards the individual as an end in himself, while the community is merely the sum or union of individuals and as such is only the means of guaranteeing the welfare of the individual. According to this national viewpoint, society — in Ukrainian "hromada" — is a voluntary union of individuals who, for the moment, are willing to work together for common aims, but who reserve the right to leave the union or even to attack it with every means in their power if they find that it is threatening their personal freedom, or when personal interest is greater than the interest of the community. We find a historical example of this attitude in the well-known military organisation of the Zaporoghian Cossacks, who regarded themselves as independent and free citizens, and only acknowledged their duty towards the community in so far as they considered it essential to the security and welfare of all.

In the history of Ukraine there are only too many cases where an exaggerated individualism prevented the formation of tradition as a supreme factor in building up a state, and where the historical existence of the entire people was at the mercy of conflicting forces which, in the absence of all desire to cooperate, were of necessity detrimental to the future of the state.

The structure of Russian society, called "mir" is diametrically opposed to this; it falls into the other extreme as the intellectual expression of the will of the community which completely absorbs personal independence. The essence and leading principle of the Russian "mir" is the compulsion inherent in the superior agency as the instrument of God's will. All rebellion against this divine compulsion is a grievous sin which the simple Russian cannot be expected to commit. This view was and is the most favorable condition for the birth and development of every absolute regime.

In contrast to Western European thought, it is characteristic for the Russian's view of the world that he definitely rejects the personal and always seeks to take his stand on a certain intellectual collectivism. In spite of the zealous efforts of some Russian scholars to explain and water down this quality of the Russian psyche, we must admit the truth of the assertion of the slavophils that the Russian spirit is collectivist, in the sense that it detests personal freedom, all kinds of contract conditions and individual property; that it prefers collectivist forms of economy was illustrated in the past by the traditional and typically Russian "Obshchina". And the collectivist experiments which have been carried out in the Soviet Union in modern times have shown that collectivist measures of the communist government met with no resistance to speak of in Russia proper, while peasants in Ukraine were ready to fight to the death in defense of the principle of private property as the fundament of western culture, and in spite of desperate conditions, actually did so.

If we wish to evaluate the principles of the Ukrainian view of the world adequately, we must study the structure of his psyche and reveal those qualities and functions that lend it its spiritual character. What strikes us most at the outset is the emphasis on the emotions; the preponderance of feelings over reason. The entire conduct of the Ukrainian is regulated, not by reason, "ratio", so characteristic for the entire philosophy of the Occident, but by profound feeling. This is a characteristic of all Slavs whose passions usually run the whole gamut of emotions. Slavs in general, and Ukrainians in particular, are capable of boundless enthusiasm which, at the first reverse, is followed by equally boundless apathy or despair. They are capable of deep love, which plays a predominant part in their psychical life, but negligible circumstances can often convert this feeling into its opposite, into a hatred for which no reason can be given other than from the emotional point of view. This lack of balance, these extreme variations within the emotions, make it difficult to preserve order and stability within; they are an important and at times decisive handicap to the formation of any system in intellectual work.

661 population. Husbands and wives, parents and children, brothers
681 and sisters hardly dared to speak to one another, to say anything lest their closest friends and relatives had been compelled to join the NKVD or had turned informers for their own selfish purposes. For one arrest of a guilty bourgeois nationalist, a hundred people who had done nothing amiss and had scarcely dared to think, were deported.

661 The Ukrainians were taken out of Ukraine in large masses
631 and the concentration and labor camps in the far north and in
166 eastern Asia were filled to overflowing as the Soviet authorities continued their policy of developing their industrial centres east of the Urals. The places in the cities and the collective farms thus emptied were, in turn, filled by the importation of Russians and citizens of the other Soviet republics as a means of producing not Ukrainian or Azerbaijanian Soviet loyalty but as a means of establishing a new universal Soviet patriotism and of separating the nationalities from their republics which were henceforth to be mere administrative and economic subdivisions of the Soviet state.

[185] The object of these purges and these changes was the breaking
[156] up of the population into individual entities who would recognize no bonds of attachment to anything except the state. It was in a sense the culmination of the efforts to break the sense of national or even racial or clan unity which had been so strong in 1917, when the Ukrainian National Republic had been established. The Communists had broken this by playing upon class feelings; they had broken down the class into families and now, under the relentless pressure of Yezhov, they tried to go further and to break the families into individuals.

626 In line with this policy there came a complete ending to the
186 interest in the Ukrainians in the RSFSR and the other Soviet Republics. Skrypnyk had done his best to educate the several million of these in Ukrainian and at the moment of his fall the UkSSR was sending papers, books, and theatrical companies, as well as teachers, to educate and maintain their Ukrainian feelings as loyal members of the Soviet Union. That was abruptly changed in 1932 and the pressure upon them to declare themselves as

± [During 1936-'38 -- Analyst]

517 •156 [214] Kiyev, Khar'kov and Odessa are the most important centers of East Ukrainian intellectual life. It is there that most of the Ukrainian books, periodicals and newspapers are published. Besides that, the Ukrainian tongue is also printed in many smaller cities. Many of the Soviet Ukrainian authors glorify present conditions; these are the interpreters of Communism, the worshipers of machines and idols. But there are also others, like Khvylovy, who in truthful pamphlets derided the state of affairs, the proletarian wirepullers, their ingenuousness, their venality and their eagerness to work their way up, authors who write with a nationalistic purpose, who are "exposed" and then, like Khvylovy, come to an unfortunate end. "Experts maintain that even in the works of the Ukrainian Communist writers, especially the younger ones, the national feeling cannot be hidden, that an inner schism appears in their works. They do not actually belong to proletarian literature which has remained inwardly foreign to them. How could it be otherwise with such a past!" (56) /Facing page 104/

56. Zalozieckyj, ibid.

439 /Map VIII: Grain Export from the Soviet Ukraine and North Caucasus (Average for 1927/1928) This map differentiates between actual Soviet Ukraine and the North Caucasus regions. Export to foreign countries is insignificant compared to supplies sent to the Greater Russian areas of the Soviet Union situated in the forest belt./ /Key: Grain: ● from Soviet Ukraine, ● from the North Caucasus./

/105/ Trapping Souls

796 On Sunday, May 29, 1939 a unique event took place in the church of St. Peter in Rome: